



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

have no more value, philosophically, than Kant's judgments of sense on the lower plane. If you like olives and your friend does not, you cannot prove to him that olives are good, for him, by describing your sensations. It is much the same with these rational intuitions, and we read the remaining books of Dr. Mars's metaphysical treatise as we might read a novel, but with this difference: that we much prefer these lofty romances of the human mind.

Fundamentally as we disagree with many of Dr. Mars's conclusions, we believe that so long as these problems exist such earnest attempts to solve them cannot be useless. He at least brings to consciousness many of the contradictions of our social order and he thinks nobly of man. In concluding we can do no better than to quote a passage characteristic in its earnestness and sincerity. It occurs in his chapter on the ethical reason, a chapter which every earnest student of our social problems ought to read. In it he transcends the rather gaunt morality of Kant, and in his conclusions here we agree with Dr. Mars most heartily.

"Though, by the utmost care, I should reduce all my actions to universal rules, I might still remain morally dead. For true morality is not any specific set of actions, according to rules, but the simple inner impulse of good-will. 'Without love I am nothing,' so far as my true moral life is concerned. The supreme moral question for me is always: Shall I as a scientist, knowing nature, and, as an artist appreciating and mastering her values, will to appropriate the goods of life for myself or, with an outstreaming will of good, share them with others?

"The universal moral law, then, is not the 'categorical imperative,' or even the Golden Rule, of which it is an abstract statement, but that deeper and more inclusive law: 'Love thy neighbor as thyself.' Deeper and more inclusive, because, while in the former I look to the condition or act of another for my standard of duty; in the latter, I look simply to the universal obligation of good-will within my own heart. Such is the ultimate law of the ethical reason, for it is, to use St. Paul's fine expression, that love which 'is the fulfilling of the law.'"

CHRISTIAN GAUSS.

"RALPH WALDO EMERSON—SA VIE ET SON OEUVRE."*

ON his first trip to Europe in 1832, at twenty-nine years of age, Emerson travelled in Sicily, Italy, France and England on a more or less conscious quest of the master, the prophet, whose

* "Ralph Waldo Emerson—Sa Vie et Son Œuvre." By M. Dugard. 8vo., pp. 418. Illustrated. Librairie Armand Colin.

wisdom should clear up the mysteries which then obscured his soul. In Paris, he heard Jouffroy and Gay-Lussac lecture, and presented letters of introduction to a number of French thinkers of note; but he was too young, too diffident, and too little familiar with the French language to make his personality felt.

On the occasion of his last visit to Europe in 1872, ten years before his death, he found that his fame had preceded him. Taine, Renan and other French thinkers vied with one another in doing him honor, and, four years later, he was elected a corresponding member of one of the *Académies* of the Institute of France.

At the present time, the name of Emerson is as familiar to cultivated Frenchmen as are the names of Poe, Hawthorne, Cooper, Thoreau and Whitman. But, curiously enough, "Representative Men" is the only one of Emerson's volumes which has been translated into French ("*Les Surhumains*," Jean Izoulet, 1895); and, except for casual perfunctory references in handbooks and histories of philosophy and literature, surprisingly little has been written about him. Two articles in the "*Revue des Deux Mondes*," by Emile Montégut (1847 and 1850), a brochure by A. Levoz (1890), an article in the "*Revue des Deux Mondes*," by Roz (1902), and an essay by Maeterlinck in "*Trésor des Humbles*," comprise about all the important French Emersoniana. The consequence is that the personality and the writings of the "Sage of Concord" are practically unknown in France, except to the relatively few who possess a working knowledge of the English language.

M. Dugard's work evidently responds, therefore, to a long-felt need; and, as the first French attempt to give a comprehensive biography and interpretation of Emerson, it is attracting an attention which it would not otherwise have attracted, perhaps, although its intrinsic merit is unquestionably considerable.

Since it is inevitable that a book about an eminent American written by a foreigner and intended primarily for foreigners should contain much that is familiar to Americans, it would be superfluous to review the contents of M. Dugard's "Emerson" in detail; under these circumstances, a simple transcription of the principal conclusions of the author should suffice.

In general, M. Dugard's attitude is sympathetic without being sycophantic, admiring without being indiscriminately adoring.

He occupies persistently and consistently a middle ground between the detractors and the panegyrists of his subject. He admits that the thought of Emerson was not always clear; that he appeals only to a minority; that, as a writer, he is unequal and not without faults; that he refuses to look the evil in the world squarely in the eye; that he is exasperatingly indifferent to the cries of suffering humanity; that he is often lacking in warmth; that he is totally lacking in the historic sense; that he has proclaimed no new principles; that he has reconciled no antinomies; and that he is not entirely foreign to "the development in the United States of a whole literature [Spiritualism, Christian Science and New Thought seem here to be aimed at] of an insipid and incoherent mysticism in which slovenliness seems to be considered a mark of genius, and in which quietism and the joy of living are childishly celebrated. But, in spite of these limitations (which are, properly speaking, scarcely limitations, since they relate to matters that have no essential connection with his dominant purpose), it is M. Dugard's verdict that Emerson "was very great and wrought a great and good work." He realized his sole ambition and fulfilled his unique rôle, which was "to reanimate moral sentiment" by revealing constantly "the ideal and holy life."

More specifically, Emerson's principal achievements were as follows:

"First of all, he aided his country to become itself. Without him, the New World, satisfied with having achieved political liberty, would have remained for a long time under the intellectual domination of the Old World. It was his individualistic teaching, especially his lecture on the 'American Scholar' (a veritable declaration of the moral independence of the United States) which roused American intellect to a consciousness of its force and delivered it from the imitation of Europe."

Emerson was a precursor as well as an emancipator. In the political field, at a time when democracy was exalting, in the flush of recent victory, the sovereignty of the people, he pointed out that "tyranny, whether exercised by the crowd, by a single person or by a few, is always tyranny" and "opposed to leveling majorities the rights of the individual." In the educational field, "at a time when everybody still believed in the necessity of Greek and Latin and in the virtue of uniform programmes, he made it clear that there is no absolute correlation between the

knowledge of dead tongues and liberal culture, and claimed for every person the right to choose the studies for which he is specially endowed. The American school owes to him the group system of electives adopted later in Europe." Furthermore, "the novelties" of the historian "who no longer conceives the recital of the past as a narrative of the wars of kings, but as an exposition of the development of ideas and of peoples," of the artist who "seeks forms of beauty corresponding to the needs of modern civilization," and of the believer who "talks of the 'evolution of dogmas' and sees in theology the expression of truth immutable in essence but subject to revision of form from age to age" appeared in his works more than half a century ago. But he was especially a precursor in his general attitude toward life.

"He changed what is called to-day 'the scale of values.' In his time, docility, resignation, the spirit of order and respect for official truths were esteemed above everything. . . . For this ecclesiastical or bourgeois conception, he substituted the ideal of the individual who *is*, of the hero who dares to look everything in the face, of the spiritual man, who, deriving new force from his relations with the Infinite, continues the action of the Divine and refashions the world according to his dream."

Emerson was a preacher (and practiser) of the "simple life," of "plain living and high thinking," with whom, of American writers, only Thoreau and Whitman are worthy to be compared, and beside whom the French Pastor Wagner [over whose puerile commonplaces the American people recently went wild, because, forsooth, our *Theodorus Arbiter* commended them] is the veriest pigmy.

Emerson had a limitless faith in man which he possessed a marvellous faculty for communicating. Hence, notwithstanding his theory of passivity, he acted as a powerful moral stimulant. He exerted a tremendous influence upon a whole generation of Americans in both the lay and religious worlds, and, during the latter part of his life he was recognized as a force in Europe. "There are few English and German writers who, at some period of their lives, have not come more or less under the spell of the great American thinker," affirms M. Dugard. "We shall have the proofs," he adds, "when the memoirs and the correspondence of the authors of the second part of the nineteenth century shall have been published."

As to whether the action of Emerson upon the world shall be

greater or less as time goes on, M. Dugard is very careful not to commit himself. Regarding this mooted point he writes:

"Is Emerson's influence destined to increase? Will Emerson be esteemed one day a classic author, an educator of Humanity? Certain of his compatriots are sure that such will be the case. For them, 'the Sage of Concord' towers above America like a giant dominating time and space. They indorse without reserve the words of Bronson Alcott and of Edward Everett Hale, who predicted for him universal glory. 'May not Emerson, like Plato, rather be one of those philosophers who, from age to age, encounter only a dozen real readers?' query certain others. Is it possible that the moralists of a world whose traditions date only from yesterday and which is ignorant of the difficulties of the old civilizations have lessons for all the peoples? In France, notably, where the craving for pure reason is so strong that it appears easier to pass from Christianity to the Positive Philosophy than to stop at any form whatsoever of spirituality, will not Emerson's mysticism always be an obstacle to the diffusion of his thought? To these questions one knows not what to answer. The only thing one may venture to affirm with confidence is that, wherever there shall be souls upon whom the mediocre palls, Emerson will be greeted as a friend—for no one gives to the same extent as he, new reasons for loving life and for making it better."

ALVAN F. SANBORN.

"THE TESTING OF DIANA MALLORY."*

THERE can be little question that any estimate of the work of Mrs. Humphry Ward during her lifetime will be deflected from the consideration of her art to the appreciation of her representative character as a British citizen and a British matron; nor can this fail to give a proper pleasure to the public and to Mrs. Ward, even though it cost the price of a clearer criticism of her work. In both realms, personal and public, Mrs. Ward is distinctly British; energetic, purposeful, attached to a cause and tenacious in it, capable of much devotion to make it prevail. Each expression of her thought shows an absence of morbidity, a deliberate pleasure in the idea that material vicissitudes are temporary, and a thorough faith in the doctrine of race-conscience, which we are happy to associate with the Anglo-Saxon. This is a blend pleasing to the taste of the solid citizen body, and pro-

* "The Testing of Diana Mallory." By Mrs. Humphry Ward. New York: Harper & Brothers.